The Seed Sower.

A Magazine for the Church, the School, and the Home

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To a February Primrose.

I know not what among the grass thou art,
Thy nature, nor thy substance, fairest flower,
Nor what to other eyes thou hast of power
To send thine image through them to the heart;
But when I push the frosty leaves apart,
And see thee hiding in thy wintry bower,
Thou growest up within me from that hour,
And through the snow I with the spring depart.

I have no words. But fragrant is the breath,
Pale beauty, of thy second life within.
There is a wind that cometh for thy death,
But thou a life immortal dost begin,
Where in one soul, which is thy heaven, shall dwell
Thy spirit, beautiful Unspeakable

Spring.

Chained is the Spring. The night-wind bold
Blows over the hard earth,
Time is not more confused and cold,
Nor keeps more wintry mirth.

Yet blow and roll the world about—
Blow, Time, blow, winter's wind!
Through clinks of time heaven peepeth out,
And Spring the frost behind.

G. M.

The Church Militant.

A Paper read at the Midland Christian Union.

Religion is primarily something personal—a possession of the individual soul—the experience of a kind of life, which is, as Emerson said of Beauty, its own excuse for being. It is the individual discovery of life, in and for itself supremely worthy.

The finding of such life in some measure brings with it certain necessities. It brings with it the necessity for communication, for sharing. It is not too much to call this a necessity, though, as all are aware, many a man has found the life that is to him of supreme worth and shown very little of the will to give what he has found unto others—to reproduce in them the same life. Then is the instinct—and every monk and religious recluse bears witness to it—the instinct to go into solitude with what has been found, to turn one's back on the world, and live one's life heedless of wider claims. Still the impulse to communicate, to impart, has doubtless always been there, though in such cases it has been over-ridden by something stronger.

Where the will to impart is thus overridden by some stronger instinct, and a man withdraws himself from others, we on the outside, are always forced into a position of doubt respecting him—doubt whether he has found what is even to him completely satisfying. There is an element of selfishness in going apart even "to enjoy God," as it is put. And if selfishness lingers, can any soul have really found what is to it of supreme worth?

Religion involves action. The finding of a good involves the birth of energies making for its communication to the world around. To see Truth is to become conscious of a call to bear witness to it among our fellow men. To put the light under the bushel is to annul its value as light. Only when so established that it giveth light unto all that are in the house is its true function discharged—is it worth considering as light?

In all who have become in any way lasting types of the religious mind, we find in consequence these two elements: 1st, The consciousness of a personal possession of transcendent worth. There is the experience of a life supremely worth living—the grasp of a Truth or Truths with such intense power that every other conceivable acquirement pales before it. And 2nd, there is the uncontrollable impulse to reveal the riches of that life, to show the illumination and self-sufficiency of those Truths to other men. In other words there is the necessary accompaniment of the consciousness of a mission. So closely are these related, so interdependent are they in my view, that wherever you find the latter, so long as it is not a case of sheer madness, or of imposition, as for instance one is justified in asserting it of the "Prophet Dowie," there inevitably something of worth exists as regards the former. Even a Dr. Torry is worth understanding, and Mrs. Eddy and her enthusiasts bear witness to something more than nonsense.

The Life that God breathed into the soul of Jesus was the witness there to something more than its own worth. It created the consciousness of a mission to society, a function in the world. We may disagree about the form it took, as to how far it was shaped by Messianic beliefs, as to how far the fourth Gospel gives anything like a true presentation of that consciousness. But that it was there, a dominating impulse in the soul of Jesus, we cannot doubt. So with Paul. He scarcely begins an epistle without making his claim to a mission. He is an apostle called by God, separated by Him unto the Gospel of God. It is an enormous claim this if one stops to consider it—the claim to be an apostle—to be set apart by God and sent to do a certain work. But grant that wondrous quickening of Paul's own being, that soul-illumination that wrought such marvels in him that he could describe it as a passage from death to life. Grant that, and the sense of a divine mission is seen to be the inevitable result. So great an enrichment of his being could not come without a kindling of the will to impart to others what he had gained—without the conviction that here was a task for which he had been set apart by God Himself. And so Paul became the apostle of the Lord—on the one side a man of prayer and thought, with his experiences of a higher righteousness, with his sweet words of peace and brotherly love—on the other, a fighter for his faith in the world around. He did not shrink from the word "fighter." To carry out his mission meant to fight. To give what he had gained meant fighting. I have fought the good fight, is his cry of exultation. The world did not want what he had to give. The world always prefers to be let alone, and not to be troubled with your new ideas and enthusiasms. It has to be forced. Its advances always come about in response to force—Rev. S. M. Crothers: "In the true sense to-day we must say as our fathers said, 'Force rules the world, has ruled it, shall rule it.' The fundamental question is not how beautiful a thing is, how rational an arrangement it is, but how forceful it is." Words of wisdom and sweet persuasions and noble sentiments count for nothing if they yield place directly opposition is touched. When opposition is touched, when they run tilt against the world's inertia and conservatism, then the question of survival and mastery first arises—first becomes a question. Then comes the trial. Is there force enough behind them? Is there enough of insistence

and will to grapple with these opposing forces, to wrestle with them, to shatter them and break through?

This is a simple Truth, but one whose bearing is often sadly overlooked amongst us to-day. If a man or an institution stands for something held to be of worth, and wishes the world to partake of it, the chief question is "Is there force enough here?" Is there the will to compel, the will to do battle—is there enough of the militant spirit? I like the word "militant." When men spoke of the church militant, they described one of the essential characteristics of any church worth calling into existence in this world. They also spoke of a church triumphant, but that was conceived of as existing only in the misty heavens. The church on this earth was militant. Earthly conditions necessitated that. It was the custodian of a great possession. The world did not want its treasures. The church had either to insist or become nothing. Its existence hung not on the worth of its possessions, but on the extent to which the militant spirit could be kindled.

And that still holds, and it holds concerning us. Our thought of a church is no doubt different. The church of which we think of ourselves as members has a different form, a different claim, and a different treasure to impart. Infallibilities, authorities, creeds are not ours. But we have principles as deep, basal and searching as any that have been contended for, and we have perceived aspects of Truth which should be as vital to us as any dogma has been to minds in the past. As the guardians of these we stand, not as a little isolated band here in England, but shoulder to shoulder with numerous brethren throughout America and the countries of Europe. Perhaps we have not begun to think of ourselves yet as forming a church. But we are beginning to lisp the word "fellowship," and to dream a little of a great and distant good to which our movement tends.

We are slowly getting face to face with the elemental facts that condition the spread of any movement in this world. We have not realised them yet. We have learnt many lessons, but we have not yet learnt the great lesson that "we win our way by strife," though we have set the words to music and sing about it:—

"We dig the wells of life,
And God the water gives;
We win our way by strife,
Then He within us lives;
And only war could make us meet
For peace so sacred and so sweet."

We are enamoured of the vision of peace so sacred and so sweet, but the spirit through which the vision can alone be realized—the militant spirit—wanes in our midst.

That we are really shy of. Perhaps we have read too much history and know how the militant spirit has issued in sectarianism and persecution and wrangling. Perhaps we have read too little and have not perceived the accompanying conquests of faith and good. And so for fear of the evils of sectarianism we let the narrower aspects of Truth and even manifest error hold the field, combatted but weakly, and tell of the larger aspects in tremulous tones. We dislike anything that savours of proselytizing, almost as if it were uncertain whether a convert would not be twofold more a child of hell than before. We organise for the definite ends of our faith with difficulty. We trust not to our force nor our invading energies, but to the intrinsic beauty or worth of our principles, to general education, to the spirit of the times, to growing enlightenment, which, as we have often said, are all in our favour. And yet they don't send people our way.

Our prevailing temper shows itself to my thinking very distinctly in our attitude to the young who are growing up in our churches, in the usually insignificant amount of time and energy expended in giving to the rising generation an adequate grasp of the foundation principles on which the structure of liberal religion has been erected. If we had kept but a fair proportion of our young people our churches would now be crowded. We lose them because they grow up in ignorance of our faith.

In orthodox circles this matter is always held to be of prime significance. No Catholic child is allowed to grow up without some

attempt to equip him not merely with knowledge of the essentials of Roman Catholic religion, but also with knowledge of the way in which the Roman Catholic position may be defended and justified. This I learnt to my cost as a schoolboy in a few chance encounters with schoolmates nurtured in the faith of Rome.

The same holds true also in the Church of England, though perhaps to a less extent. This is the care of the church, and it is the care of the parents. And how often has it been noticed that when the young from these favoured circles come out into the world and rub shoulders with those from the more rational schools of thought and cross swords a little over faiths and practices, it is not the former but the latter who show themselves the less capable of championing the cause for which they suddenly find themselves called to stand. Sometimes so little is done that the liberal christian may arrive at maturity with the vaguest sort of notion as to what liberal christianity itself may mean.

Of course there are reasons for what I may be forgiven for calling our laxity in giving the young a solid grounding in the principles and truths for which we stand. I believe that with many people the very love of liberty itself may be to blame.. There is a dislike of biassing the growing mind in any particular theological direction—in instilling particular opinions and beliefs, even though they be one's own. Let the mind be kept open—it is sometimes pleaded. Let it find its own Truth. Let it adjust itself to its universe unhampered by any form of doctrine, even though it be that of the most liberal and rational thinkers in the world.

One has a certain sympathy with such a plea. It has an attractive ring with it. Unfortunately it will not work altogether in our unideal world. I mean that a child very early reaches the point when, if you do not give him ideas somebody else will. As long as you can keep him under your eye, and prevent all outside interference, he is, no doubt, tolerably safe. But how long can you do that? How long will it be before outside influences, theological as well as others, borne to him through the most varied channels, begin to teach him and to mould? Taught he is going to be, and the question is what? and by whom? Then again, I think that the open mind theory thus stated, is based on an over-estimation of individual power. In every other matter it is admitted that the growing mind needs help—it needs to profit by the experience and thought of those older and wiser. And above all it needs guidance in the art of handling information, in right thinking. If this be true in the case of subjects which we call "secular," it is doubly true as regards religion. But here how often we act on the supposition that by leaving the mind to its own devices the best results will be obtained. The fact is that the results in a mind thus left solitary are nearly always very meagre and very misty—until—suddenly some teacher comes on the scene. He may be an Agnostic, Spiritualist, Roman Catholic, Unitarian, or any other—but it is then, when some sort of guidance has been found, some leading has been given, that ideas are quickly formed, positive convictions hold the soul, and a religious or non-religious outlook of some kind for good or ill, is gained.

And thus the open mind doctrine—which is after all no true open mind but really a *vacant* mind doctrine—defeats itself. The way to keep the mind really open is not to keep it vacant. It is by helping it in every way to exercise its natural powers, and by guiding it in the exercise of those powers to natural conclusions and rational views.

I have taken this point as an illustration of the modern liberal religious temper. We lack the invading, aggressive spirit. Some decry it altogether, and when it appears see only narrowness and sectarian bias. Some have got to the interesting but surely mistaken positon of regarding any insistence on a specific positive truth as the championing of a dogma, and a relapse from true catholicity of spirit. A dogma is a dead thing, preserved to look as much like a living one as possible. It is a thought-mummy, and as different as possible from a living, energizing Truth. We are getting the bad habit of teaching Theology by implication, rather than by direct statement—because the latter method is controversial, and controversy is upsetting and no good comes of it, as plenty in our churches will tell you.

The result of this prevailing temper of mind is a lack of cohesion. We need far better organizing and unifying of our forces. But the sense of one great common mission and aim is too weak, the determination to carry out a common purpose too waning to lead to the cohesion we need. We move forward in individualistic lines in consequence. Our churches should be knit together in such bonds that each should live for all and all for each. Instead each lives most largely for itself. The strong are not the strength they should be to the whole, and the weak are not supported by the whole as they should be. We go forward in skirmish order, when a true Church of God should move on "like a mighty army."

And yet we have a mission, greater than church-builders have as yet dreamt of. A revelation of Truth is ours; a type of spiritual life is ours, that we cannot question.

If we are only slowly rising to the demand these make on us, the ultimate reason is that we are still testing their value and trying to determine their significance in the world. We are as yet, after all, experimentalists, making one of the most stupendous experiments the mind of man has ever entered upon. The simple fact that in the whole known history of the world there has never been an ecclesiastical organisation that has entirely discarded supernatural guarantees of Truth, flung open its doors and based its existence on the natural faculties of man—the fact that this yet is what we are doing—shows us what a unique and startling experiment this is. The experimental stage doubtless will last long, the stage in which we are fathoming the profounder meanings of our principles and ideals, the stage in which the perception of their worth to us and to our world is growing, the stage in which there is much uncertainty and hesitation, and questioning mingled with our larger hope, the stage of countless tentative efforts in our reaching forward to adequate methods and ways. But if we do stand for what is of worth to the world this stage will be passed at length. The necessary force will at length be generated. The requisite devotion, enthusiasm, conservation will be ours. Something of Apostolic might will descend upon us. We shall take up our problems with a new spirit. A deepening of inward life will issue in greater outward effort. Our multifarious aims will coalesce in one great unity of Purpose. And we shall help the world to gain spiritual treasures of more value than finest gold, and contribute largely to the coming of God's Kingdom.

J. Worsley Austin.

For the Children.

DON'T YOU SEE.

The day was hotter than words can tell,
So hot the jelly-fish wouldn't jell,
The halibut went all to butter,
And the cat-fish had only force to utter
A faint sea-mew—ay, though some have doubted,
The carp he carped and the horn-pout pouted.

The sardonic sardine had his sly heart's wish
When the angel-fish fought with the paradise-fish;
'Twas a sight gave the blue-fish the blues to see,
But the seal concealed a wicked glee.
The day it went from bad to worse,
Till the pickerel picked the purse-crab's purse.

And that crab felt crabbeder yet, no doubt,
Because the oyster wouldn't shell out;
The sculpin would sculp, but hadn't a model,
And the cod-fish begged for something to coddle;
But to both the dolphin refused its doll,
Till the whale was obliged to whale them all.

Lenten Dinners and Lenten Fasts.

At this season of the year that solemn ordinance, the great London Dinner-party, begins to be celebrated with ever-increasing rapidity of recurrence, throughout those regions of comfort and opulence which extend from Mayfair to extremest Kensington, and from Pimlico to Bayswater. Probably to those who fare sumptuously every day, and partake of these formal banquets four or five times a week, the notion seldom occurs of how singular an institution is such a feast, and what an enormous amount of thought, cost, art, and commerce, are represented by a single one of all the thousands given every year in this metropolis. The handsome room; the easy but not cumbrous chairs; the well-arranged lights; the delicate linen; the brilliant glass, plate and china; the food and fruit brought from the depths of the sea and the ends of the earth; the

precious wines made and stored with so much care; the culinary art displayed in a hundred dishes; the well-trained attendants, with noiseless tread and swift motions; the routine of service, apparently so simple, yet really so complicated and difficult of acquirement—what an achievement it is altogether!

While much of fashionable London is dining and giving dinners on a constantly growing scale of splendour as the "Season," in their sense, advances, another portion of the community are thinking, not of the "Season" of fashion, but of the ecclesiastical Season of Lent, and are diligently conning the Archbishop of Westminster's Pastoral to learn their rule of abstinence during its continuance. There is certainly something, we will not say grotesque, but anomalous, in these our days, in an ukase like that of which we write—which Roman Catholic prelates always publish before Lent—appearing now in the columns of an ordinary newspaper. It is as if the Curfew were to be rung from Victoria Tower, and all Tories called upon, according as they were faithful to their views, to turn off their gas immediately. It is of course perfectly unobjectionable that our Roman Catholic countrymen should seek their spiritual guidance, if it so please them, in the *Times*, and we for our part, and especially, we doubt not, our Ritualist friends, are interested to know the rule under which they live. Still, as we remarked, the appearance of such a notice in such a place is a phenomenon which may well give us a few moments' thought. Are those obedient souls who will attend to the Archbishop's minute instructions really in a higher moral state than those profane persons who will, during these same weeks, be giving and partaking of handsome dinners? Is it better to bear solemnly in mind, as the Roman Catholic Archbishop of Westminster lays it down, that when "fresh meat is allowed, fish is not admitted at the same meal;" and to be very careful not to use dripping and lard on Ash Wednesday, nor cheese on Good Friday? Are these things really matters of duty, and are those who adhere to them nearer to the kingdom of heaven than those who look upon them as the "beggarly elements" above which the "Protestant Apostle" bade them arise?

Of course we shall not here argue the matter on its theological grounds, but only as it touches our proper province—the moral state of the community. Obviously, at first sight, it would appear that any strong and honest effort to do something for conscience' sake, and to repress appetites which often lead to gross extravagance and excess, must needs be better than giving them free scope, and that the whole community ought to be elevated by the example of those who thus deny themselves. But we venture to think this is a very one-sided view of the matter, and we call in question the fundamental assumption that the lower appetites of our nature are really diminished in force by such a practice as occasional abstinence. Experience seems to prove, on the contrary, that they grow all the stronger, like so many thorns in a hedge, for all the trimming they thus receive; and it is a certain fact that Gluttony which was one of the prominent sins of the Middle Ages, has almost died out at last, not under an ascetic, but rather under a liberal *régime*. Carlyle wrote long ago that Ramadan was a great feature in the Mahometan religion; that it told for much in Mahomet's life and in the life of all his followers. Every one who has been in a country under the sway of Islam during that month of misery remembers vividly the very severe penance it manifestly involves, and the immense strain it obviously makes on the obedience of the Faithful. The state of their tempers in the afternoon, when the fast has lasted from the summer dawn, is such as to make it extremely dangerous to meddle with them. Now if it be an immutable law of human nature that we prize both things and persons in proportion to the sacrifices we have made for them, it follows of course that when men have been undergoing torments of hunger and thirst at the call of their religion for a month together, they are certain to be much more zealous in its behalf than they were at the commencement. To be told that Mahomet was a false prophet, just after they had been paying so heavy a price for obeying his orders, would obviously be too much to bear, and, accordingly, the conclusion of Ramadan is the ordinary period for the outbreak of Moslem fanaticism.

Now, in this sense, it cannot be doubted that fasting is a very serviceable piece of ecclesiastical machinery, attaching firmly to the authority which ordains it all who can once be induced to come under its rule. Whether it is, further than this, a real instrument of moral progress, as it is generally represented, is open to the widest discussion. On the one side, we observe that most of the religions of the world have had recourse to it, while only that of Zoroaster has laid down the opposite principle, that it was "a criminal weakening of the powers entrusted to us for the service of Ormusd." A certain instinct, seeking the corrective bitter after our indulgence, seems to have guided half-civilized man in all ages occasionally to abstinence from food, and commonly certain hygienic principles have marked the spring of the year as the season for such penance. Even the old Aztecs had their ten days of fast, concluded by a ceremony wherein a man's heart was devoured as a sacrifice. But even the universal use of a practice of the kind is very far indeed from proving that it is really beneficial, since mutilations, tortures and human sacrifices have all had their day of general acceptance; and rather is there a presumption to the contrary, that the last surviving form of asceticism is, like all the rest, mistaken in principle and injurious in practice.

Life assuredly to most of us is a school, wherein there is no lack of lessons, if we will but humbly learn them as the Master puts them before us. To suppose that it is our business to go out of our way and set ourselves other tasks, seems to argue not greater faith, but less, in the ever-present guidance of God. The share of moral strength allotted to us is not infinite; and if we think to increase it by such ethical gymnastics as fasting, it happens at least equally often that we exhaust it, and are found wanting when the hour for real duty arrives. The imaginary virtue of eating a bad dinner is balanced by the real fault of a morose and peevish temper, and the self-conquest achieved over the innocent appetite is more than compensated by the ground lost in the region of simplicity of heart and absence of self-consciousness.

The revival of Fasting in the Church of England just now appears to us not a token of fresh life, but rather of weakness. It is one of those mechanical contrivances for arriving at religion which are seized on precisely as the inward spring is defective. The spirit which dictates is not that of childlike religion, but of the religion of second childhood; a feebleness which needs to go on crutches, and to cling to the funiture of the temple and the skirts of the priest. That it may be better to be in such a state, and to seek for piety through such means, rather than not seek it at all, we will not question. The smoking flax is more hopeful than the flax which does not even smoke, and that the life of splendour and luxury in which thousands live in London is too often a God-forgetting and a morally-debasing life we are but too well aware. But we look for the remedy, not in returning to Lenten dietaries and ascetic rules—the pap-boats and birch-rods of the ecclesiastical nursery—but by the arousing of a manlier reliance on God and love for our fellows; and an acceptance once for all of the doctrine that it is "*not* what goeth into the mouth that defieth a man," but the sinful, false and cruel words which too often issue even from the lips of the most eminent ascetics.

FRANCES POWER COBBE.

The First Spring Day.

I WONDER if the sap is stirring yet,
If wintry birds are dreaming of a mate,
If frozen snow-drops feel as yet the sun,
And crocus fires are kindling one by one;
Sing, robin sing;
I still am sore in doubt concerning Spring.

I wonder if the spring-tide of this year
Will bring another spring both lost and dear!
If heart and spirit will find out their spring,
Or if the world alone will bud and sing:
Sing, hope, to me;
Sweet notes, my hope, soft notes for memory.

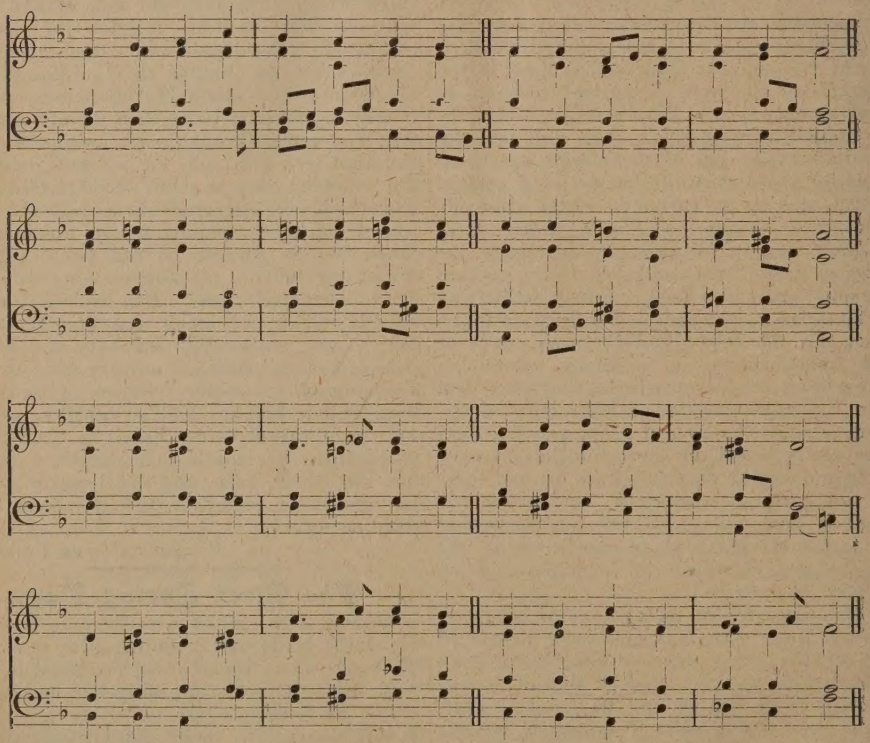
The sap will surely quicken soon or late,
The tardiest bird will twitter to a mate;
So Spring must down again with warmth and bloom,
Or in this world, or in the world to come;
Sing, voice of Spring,
Till I too blossom and rejoice and sing.

C. ROSSETTI.

Golden City.

8.7.8.7. D. G. PERCY HARRIS.

(From "The New Hymnal.")



SING we of the Golden City
Pictured in the legends old:
Everlasting light shines o'er it,
Wondrous things of it are told.
Only righteous men and women
Dwell within its gleaming walls;
Wrong is banished from its borders,
Justice reigns through all its halls.

We are builders of that City,
All our joys and all our groans
Help to rear its shining ramparts;
All our lives are building-stones.

For that City we must labour,
For its sake bear pain and grief;
In it find the end of living,
And the anchor of belief.

And the work that we have builded,
Oft with bleeding hands and tears,
Oft in error, oft in anguish,
Will not perish with our years.
It will last, and shine transfigured,
In the final reign of Right;
It will pass into the splendours
Of the City of the Light.

F. ADLER.

A New Development.

FOSTERED by the *American Unitarian Association* an extremely interesting movement is making way among the immigrants from Norway, Sweden, and Iceland, who are planting themselves in the Far West. Their minds appear to be singularly open to the Liberal presentation of Christianity, so that a fine field appears to offer itself to the energies of our American friends. The following accounts of the progress of the movement, taken from the last number of *Unitarian Word and Work* (the official organ of the Association), will be read with due interest:—

MINNEOPOLIS.—Mr. Norman writes: "In this city, with its forty-five or more large and small Scandinavian Churches, there are at least one hundred and fifty families, mostly Norwegians, that may be termed liberal, and whose religious sympathies, such as they are, are with this church. But these people are scattered all over the city. These people are as a rule intelligent, fairly well educated, clean-living, thrifty clerks, mechanics, etc. Of these families only about forty make contributions to our church work. These direct contributions range from $3 to $25 per year."

Mr. Norman believes that, if the present church could be sold and replaced by a different building in a more available location, his work could be greatly strengthened. He feels also the great need of more preachers. Two ministers might easily be at work in Minneapolis and one at Hanska.

HANSKA, MINN.—At Hanska Mr. Norman finds his most encouraging field. The Hanska Society is decidedly the strongest body of men and women among our Norwegian Unitarians.

UNDERWOOD, MINN.—The opportunity at Underwood and its surrounding towns Mr. Norman feels to be most alluring, and he urges the immediate placing of a minister in Underwood.

HUDSON, WIS.—The Hudson society is one of the older ones and is at present cared for by Rev. R. W. Boynton, of St. Paul, who preaches in English, and by Mr. Norman himself, who somewhat less frequently preaches there in Norwegian. Mr. Norman in his field, as well as Mr. Petursson among the Icelanders and Mr. Dellgren among the Swedes, pleads for financial assistance large enough to justify the publication of periodicals in the different languages involved.

GIMLI, MAN.—In writing about the Icelandic work in Gimli, Man., Rev. J. P. Solmundsson lays special stress upon the claim that it must be through a newspaper of religious tone that our ideas can be spread abroad. The opposition of the Lutherans to our liberal society is so intense and effective that hundreds of people who would read what we might send to them do not dare to enter the doors of Unitarian churches.

WINNIPEG.—From the Icelandic church in Winnipeg, Rev. R. Petursson makes a very encouraging report. He has an enrolment of one hundred and forty-six adults and thirty-five young children. The average attendance at church services is ninety. All summer long the Alliance of this church served lunches every Saturday night in the church basement, and besides this has maintained a refreshment booth during the Northwestern Exhibition in July. Other churches were engaged in the same enterprise with banners above their tents proclaiming sectarian names. The following passage from Mr. Petursson's letter is of interest:—

"Another society in connection with our church is a club composed partly of young men within the church and some outsiders. Its objtct is to study English and elements of American and Canadian history, so as to give its members some actual knowledge of the community they have entered by coming across the ocean. Only such as have had no previous knowledge of the language are accepted, and we have many of them in the yearly new arrivals from Iceland. I have conducted classes in these branches at my own house ever since I came to Winnipeg. But our accommodation has been so crowded that we have only been able to call together four or five at a time twice a week during the winter months. Many of these young men have had some educational advantages in the old country, although many have not been so favoured. All of them are too far advanced in years for entering the public schools and commence

with children of five or six years of age, and rarely any of them can afford private tutoring. If accommodations allowed, it would be comparitively easy to get up a class of from forty to fifty each year, but the congregation is not able to contribute anything toward renting a hall for that purpose. But a work of some such nature as this is one of the most valuable a church could render to a community where the foreign element is strongly manifested. If done in time, it might relieve much of the depressed condition of the slum work, and perhaps prove a preventive in hundreds of instances. What the foreigner needs, whether from Iceland or elsewhere, is a fair start in the New World. He will work out his own destiny if he gets the chance. But the chance he will not get unless he gets a comprehensive grasp and sympathetic interpretation of the social generalities as they exist for him under the change he is brought into by emigration. Moreover for a mission there is no such an opportunity for gaining sympathy and membership of a permanent character. To carry on a work of this nature here in Winnipeg in a satisfactory manner would entail an outlay of at least $300 a year. Students from the university could be easily secured on very small considerations to assist in the undertaking."

Mr. Petursson has organised societies at Lundor and Otto, and finds encouraging openings elsewhere among the Icelanders. Mr. Petursson issues a little journal which is the only distinctively Unitarian Icelandic periodical, and which circulates widely both in America and Iceland. Mr. Petursson pleads for more ministers in this promising field. The society is greatly helped by the new church into which they have just entered.

ARNES, MAN.—Rev. M. J. Skaptason has had charge of the work among the Icelanders in the northern settlements on Lake Manitoba, preaching at Arnes, Huansa, Nes, and Hecla. He urges the opening of work at Souris, N. Dak., and at Blaine, Wash., where many liberal Icelanders are settling. He speaks of the need of a hymn-book in Icelandic and of a short catechism.

CHICAGO.—Our recently established society at Chicago, made up of Swedes in that city, under the pastorate of Rev. August Dellgren, has had a satisfactory year of work. Mr Dellgren reports an average attendance o forty persons and pleads earnestly for th printing of a hymn-book in Swedish. In picturing the conditions under which he labours, Mr. Dellgren writes: "The Swedish people as a whole used to be a religious (idealistic) and church-going people. But a great change has come over it of late. Church attendance has declined more and more, until now, according to newspaper reports, in some parts of Sweden the churches stand almost empty. The reason is the materialistic wave that has swept over Sweden (chiefly from Germany) with the new learning; and the inability of the creed-bound State Church (Lutheran) to meet the demands of the situation. There are several 'sects' in Sweden,—Mission Friends, Baptists, Methodists, Adventists, etc.,—but they all appeal to the Bible as an infallible auth ority, and that does not satisfy the men an women who have been inoculated with th new ideas.

"The state of affairs among the Swedes in this country is a reflection of those at home. Only the Swedish churches here seem to stick closer to the old creeds than the churches in Sweden. The great majority of Swedes in Chicago are outside the churches. Of 120,000 only 30,000 are connected with churches; and I believe the same condition prevails among the Swedes in other places,—at least in the larger cities.

"Now all I can say positively is that some Swedes in Chicago who would not attend the old churches have come to me. They attend regularly and gladly, and some of them travel long distances; and I have every reason to believe that, as our church and its teachings become known, the coming of this class of Swedes (honest and intelligent) will greatly multiply."

It is only that higher thought of life which Christ has taught us that can really satisfy, and give a joy that will keep strengthening to the end,—the life of earnest duty, of kind helpfulness to man, of humble piety toward God. Let us strive toward that.—*Brooke Herford.*

The Age of the Social Question.

THE presence of fifty representatives of Labour in the new House of Commons has touched the minds of many with surprise and alarm, whereas the only surprising thing is that it has not happened before, and the only alarming thing that there are any who feel alarmed. For over twenty years political power has been in the hands of the working classes, and they do not seem to have known it or its possibilities. They have just woke up to the fact that by union and organisation they can greatly influence the course of events in favour of their own welfare. It is surprising to the onlooker that they have waited so long. And if there is anything alarming in the situation it is in the frame of mind which feels alarm. That is the dangerous thing—to be so out of touch with "the signs of the times" and the march of ideas. What does the presence of these Labour members signify? Simply that this is the Age of the Social Question. Theological questions are almost out of date. Military questions are no longer supreme. Even scientific questions hold but a secondary place. It is now as when Carlyle and Ruskin flung out their passionate invitation (only more so) the Condition of the People question which is pressing and commanding. Is that surprising?

We speak of the People of England. Who are the People? It is sometimes forgotten, by many it has never been realised, that ninety per cent. of the forty millions who inhabit the British Isles belong to the weekly wage-earning class. They are the broad basis on which Society is built. Nay, more, they are not only the foundation, they are the massive walls of that great temple, human society. All the other classes, Royalty, Aristocracy, Gentry, Professors, Merchants, Manufacturers, Shopkeepers, Ship-owners, Bankers, Stockbrokers, Artists, Teachers, etc., etc., do not number more than ten per cent. of the population. Out of forty millions, only four millions do not belong to the weekly wage-earning class. We are startled to learn that the total number of persons and firms and companies assessed for the income-tax only amounts to 410,000. As John Bright once reminded us, the working-classes *are* the People of England. Now it is the condition of the People which makes this the Age of the Social Question. They are not civilized as they ought to be; they are not happy as they might be. They think they have not their rightful share of the wealth which their labour has largely created. They know the pinch of poverty, the wolf at the door, the miseries of want, hunger, slum life, unemployment, scanty pay. They have the feeling that Society does not treat them with either justice or humanity. Many of them are burning with a sense of their wrongs. The appalling inequalities of lot and condition, never, in any age of history, so violent and striking as to-day, rankle in their hearts. They say that rulers have been too much absorbed in exploiting the ends of the earth, in the struggle for place and power, in military adventure, in diplomatic finesse, in bolstering up the favoured classes, to the neglect of the bone and sinew of the nation. Yet these fifty Labour members are not wild revolutionaries. They are Englishmen as we are, and have the essential qualities of the English race—good humour, sober sense, practical power, the love of home and country. It is said that a majority of them are or have been local preachers or Sunday school teachers. But they are burdened with a sense of social mal-adjustment, of monstrous disparity of fortune, of wrongs to be remedied, and their minds are set on social reform. It will be found that the words which loom big in their eyes are not Party, Franchise, Liberal, Conservative, Unionist, Army, Navy, Empire, but quite a different set—Land Reform, Housing of the People, Unemployment, Old Age Pensions, Temperance, Education, Hungry Children, Hours of Labour, etc.

It is a healthy sign that they are not alone in thinking these things to be of the very first importance. Among the favoured classes, that small but powerful minority of ten per cent., there is on the part of many a growing sympathy with the hopes and ideals of the people; many who are keenly alive to the need of ameliorating the lot of labour; many to whom the presence of misery, want, and crime is felt as a personal shame; who remember that what overthrew the mighty power

of Rome, as it overthrew the French Monarchy, was that their governing classes had no care for the labourer; and who believe that the betterment of society depends on those humanitarian ideas which Jesus made the very essence of religion.

Certainly, never before in the world's history were so many people, learned and ignorant, rich and poor, philosophers and agitators, men and women, so stirred by the recognition of inequality in social opportunity, by the call to social service, by dreams of a fairer social world.

There are, of course, masses of men and women who are dull and unobservant, and to whom all this lies outside the little world of business, or pleasure, or social tittle-tattle in which they live, and move, and have their being. No one, however, who lifts his eyes from his own private concerns can mistake the signs of the times. The literature of the age, its reviews, novels, magazines, newspapers, are saturated with discussions of social problems; workmen with grimy hands and women with eager eyes are turning the pages of economists in search of practical guidance; social panaceas are offered on every side; organisation on an unprecedented scale is consolidating the fighting forces of labour, and legislation is freely advocated which practically revolutionises the Spencerian conception of the function of governments. In a word it is the age of the Social Question.

Nor can we mistake the different tone of that question to-day from former times. The social question of to-day is not of charity but of justice; it is not a question of mitigating the evils of the present industrial system, but whether that system can justify itself before the bar of right reason, and simple equity. It is not so much a question of social amelioration which occupies men's minds as of social reconstruction. Instead of asking, "In the presence of so much poverty what methods of charity are wise?" it is asked "Why does poverty exist, and why is charity necessary?" Not a benevolent use of things as they are, but a state of things when benevolence will not be needed; not doles but justice; not the generous distribution of superfluous wealth which does not involve the sacrifice of a single luxury, but the more equitable apportionment of the wealth which has been called into existence by labour—such are the demands which are now sounded in our ears.

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We have to remember that the Social question is also a religious question. It is beginning to be seen that the Christian Church has no reason for existing if it is not to have a part in that shaping of a better world—"a new heaven and a new earth"—which is also the aim of the social movement. What was the Gospel of Jesus, if it was not, as He Himself called it, good news for the poor, the blind, the halt, the prisoner, the unfortunate? The social movement of our day is only an expansion of the work begun by Christ. The ultimate solution of our social problems will be found in the ideas and principles of the Sermon on the Mount. When once the nature and spirit of the Master's social teaching is fully grasped, we shall be well on the road to a fairer world. Hitherto the theological and philosophical interest of the life of Jesus has largely overshadowed His social and human significance. It has seemed more important to estimate his relation to the mystery of the Godhead, than to estimate his attitude towards the needs of human life. It is a striking thing that the Nicene Creed, which to so many millions is the essence, sum, and substance of the Christian Faith, should proclaim nothing of Christ's doctrine of love, enforce no duty of service, throb with no touch of social enthusiasm, and shed no light on a single ethical question. But to-day the Christianity of dogmas is confronted by the Social Question. One half of the Gospel is a social message, "Thou shalt love thy neighbour as thyself." The tests of the final judgment are not creed, dogma, and ritual, but one's relation to human need. The Sermon on the Mount is the real, everlasting science of human society.

J. W.

No pure and simple life, true to itself, true to its Maker, was ever lived on this earth that was not a voice on God's behalf, however still and small, and that did not, in its sincere and humble way, declare a hope and reveal a faith which might well be the evidence of things unseen.—*Alexander Gordon.*

Notes and Jottings.

Once more we are in the thick of the Education Controversy. It is only what was predicted by the far-sighted men who saw that the 1870 basis was no real settlement at all. The main body of Nonconformists then practised the arts of evasion and compromise, betraying their principles for shabby reasons of expediency. I was speaking to a prominent educationist the other day, who told me that shortly after that settlement he met Dr. Dale of Birmingham, who had tried in vain to secure a national settlement on a secular or rather on a moral basis. He was at the moment broken down by his labours, and, holding up a trembling hand, he said—"Our friends have ruined us!"

It was that betrayal that made possible the clerical aggression of 1902, and thus led us into the present whirlpool of debate on the religious question. In the meantime the mass of Nonconformists seem to have learnt nothing and forgotten nothing. It is curious to see all the hollow arguments brought forward in 1870 again trotted out. Once more the real obstacle to a National settlement is official Nonconformity. The interests of genuine education are silenced in the greedy clamour of the sects. If we look for a sane opinion on the large national and civic issues we find it among some prominent Liberal Anglican like the Rev. Stuart Headlam, and Mr. D. C. Lathbury, editor of the defunct *Pilot*, or among the Labour leaders, who are sensitive to the need of developing the manhood and womanhood of the people.

Will Mr. Birrell be brave enough to wave aside from the path of educational progress the ecclesiastics of all denominations, and consider first and before all else the claims of British Democracy as such? His curiously halting and groping speeches give us little hope. Of this we may be sure that if he entertains any of the specious schemes of compromise now so extensively advertised, he will miss the finest opportunity ever offered to a British statesman. National and ecclesiastical ideals in education have proved incompatible. A firm and courageous statesman would recognise that fact and provide for a system of education on a moral basis only, and leave the Churches to supplement it at their own expense, and by their own methods.

I have been reading the "Reminiscences of a Radical Parson," by the Rev. W. Tuckwell, M.A., a delightful book, which will receive a fresh welcome, now that it appears in a popular edition. It is the old story of an earnest man loving his people, and entering into their home life and domestic troubles, waking up to the fact that at the bottom of nearly every single private tragedy, illness, poverty, crime, or vice, is the grim and ghastly reality of the social problem. He added to his Sunday work and pleasant week-day entertainments, lantern lectures, monthly dances, and all manner of sensible innovations. It of course did some good, for as one rustic feelingly said, at the close of a dance, "Tell 'ee, Passon, this be better fun than getting toight."

But all this healed the hurt of the people but slightly, and he tells how he explored the slummiest districts of Birmingham, "under the guidance of a much-beloved Unitarian minister," and then had to look into the regulative, economic, and industrial side of his neighbours' lives. Slowly his conclusions were built up, he counted the cost and went straight. "Here was I, a commissioned Christian minister, pledged by every page of the Testament, Old and New, to fight the battle of the poor; officer of a church which possessed no standing ground except as accredited to the poor." And so he became that strange creature, a radical parson, defining politics as the science of human happiness, and lecturing on platforms in a way that scandalised the quality. Was it any wonder that labouring men turned to greet and gaze and make the astonished comment, "unaccountable straightfor'rard and unaccountable true?"

We Nonconformist Ministers sometimes envy the Anglican clergyman his independence and his "security of tenure." We think that he can say boldly the thing he will, and his congregation can like it or lump it. This book tells another tale, and shows how the clergyman may be persecuted. His village is, let us say, well equipped, the squire has presented a reading room, the cushioned pews are filled on Sunday, bountiful collections maintain the choir and relieve the sick and needy.

But now let us listen to this radical parson, who knows the tenure of his parochial prosperity. "His share in the bargain with good-natured mannerisms is unwritten but well-defined. 'All these things will I give thee *if thou wilt fall down and worship me.*' If he breaks the compact, all are taken from him; not only are kindly greetings supplanted by a scowl, the touched hat by an averted face; not only is he vilified in provincial newspapers, persecuted by anonymous letters, cut by old schoolfellows in the street, but his church is emptied, his offertories dwindle, his improvement schemes, concert, lecture, dance, are thwarted, and the stream of his alms is dried."

A half-comic touch is given to this when he tells us that he is vulnerable in other points. "He has a wife and daughter possibly, capable of emitting shrieks at exclusion from the squire's dinner-table and the tennis lawn of the neighbours round about, at the gravel path unfurrowed by wheels of carriage callers, the girls partnerless at county balls."

These latter annoyances the Nonconformist minister is spared, for they are not usually in the compact. They are humourous enough to read about, but one can well imagine that they might be bitter enough to experience. This Radical Parson is, however, eminently cheerful and genial, and through it all his memory is stored with much treasure. The book will be widely read, for indeed it is not a book, but a man.

J. M. Le T.

Sunday School Lessons on Old Testament Narratives.

I.

THE STORY OF THE CREATION.

(GENESIS, CHAPTERS I., II., III.)

LESSON TEXT.—"The invisible things of God . . . are clearly seen. . . through the things that are made."—*Rom. i., 20.*

Study specially the story in Gen. ii. 4-25 and compare it with the account in Gen. i., 1-ii., 3.

I. ORIGIN OF THE STORIES.

The first six books of the Bible are made up of two distinct histories, a portion from one of which follows or is even interwoven with a portion from the other. This was the work of a compiler who attempted to combine previous accounts into one whole. The *first* of the stories before us was the opening chapter of the *later* of those two histories, written less than five hundred years before the time of Christ. The *second* was the opening chapter of the *earlier*, which was written nearly as far back as the time of Solomon. The first chapter of Genesis was thus written probably more than four hundred years after the second.

II. THE DIFFERENCES BETWEEN THEM.

1. The story in chapter one is carefully and systematically arranged. The second account, while more full of colour and life, is without careful arrangement.

2. The style of the first is reverent and dignified. That of the second is easy and familiar.

3. The careful paragraphs of chapter one, each beginning and ending with a set phrase, and the final statement as to the origin of the Sabbath, find no parallel in the less formal chapter two.

4. The vivid pictures of the early account (Gen. ii., 4.-25)—the making of the garden; the tree of the knowledge of good and evil; man's formation from the dust; the naming of the animals; man's deep sleep and woman's being made from one of his ribs—are all utterly foreign to the later story (Gen. i., 1-ii., 3).

5. Each narrative gives us a different account not only of the mode but also of the order in which things were created.

These differences ought to make it at once impossible for any one to look on either of these pictures as an accurate account of what really took place. They are poem pictures, similar to those of other nations, which help us to understand what men thought long ago and how that thought grew.

Note: For other creation stories see Clodd's "Childhood of Religions," chapter two.

III. Noteworthy Points.

1. The earth is thought of as a flat surface. Over it rises the firmament like a great dome or roof, above which the rain water is stored. When rain is needed it is let down by the opening of some of the windows in the firmament, as we see from Gen. vii., 11. Similarly the Norsemen thought the thunder was the rolling of Odin's chariot on the floor of heaven. The lightning flash was but the brightness beyond flashing through sudden cracks in the floor where the chariot bumped.

2. The prominence given to the Sabbath in chapter one suggests a special religious motive in the writer. It is one of the indications which confirm the modern opinion that the later history to which Gen. i. is the introduction was written by one of those who in the spirit of Ezekiel, brought about the elaborate ceremonial of the second temple.

3. The picture of the golden age before man fell, which the early writer (author of Gen. ii.) draws for us in the "Garden of Loveliness" (Eden), shows how, as Tennyson says,

> "The past will always win
> A glory from its being far,
> And orb into the perfect star
> We saw not when we walked therein."

The golden age of King Arthur, and much modern talk about the "good old days," illustrate the same tendency. The reverse, however, is the case. The golden age lies in the future.

4. The first story calls the deity "God." The second calls him "Jahweh God," translated "The Lord God." Jahweh was God's proper name in Israel.

IV. How we think of Creation now.

We to-day have outgrown these pictures of man's childhood. 1. We know that the earth slowly formed through countless ages. We no longer think of God as a kind of omnipotent man "creating" it long ago. He is rather to us the never-ceasing life and power and meaning of which it is the evolution. As we understand our world and learn its lessons we "think God's thoughts after him." 2. The world is the living visible speech of God. Its story is the writing in which God is being gradually revealed to us. 3. God's work is not finished, for the world is still imperfect. The perfect day, which every noble life helps to realise, has only begun to dawn. 4. But when we ask what the first beginning was we can only say with these beautiful stories that it all comes from God.

V. Questions.

1. Wherein do these stories differ with respect to:—*a*. The order of creation? *b*. The way in which they are told? *c*. The making of man and of woman? *d*. The Sabbath?

2. How did these differences arise?

3. Which story was written first? Would anything in the stories themselves suggest your answer?

4. What do you know about the "evolution" or "unfolding" of the earth?

5. Can you think of any figure which may suggest to us God's relation to the universe?

6. Has man fallen from the perfect life or is he rising toward it?

7. What was the condition of primitive man?

8. Does scientific knowledge help or hurt religious thought?

Note: For the history of the growth and composition of the first six books of the Bible see the article "Pentateuch," in the Encyclopædia Britannica, or Canon Driver's "Introduction."

W. H. Pulsford.

News from the Field.

Our great revolution in England has resulted in the return of the most progressive Parliament that England has ever seen, and we may confidently look forward to legislation on Education, Temperance, Peace, and Progress, which will enable our Free Churches to move on higher lines of moral and spiritual life with a freedom and energy that seemed impossible in the dead and unprogressive days that are passed away.

Meanwhile there have been the usual revolutions in our Ministerial ranks, all giving evidence of the life and activity among us.

The *Rev. T. A. Gorton*, we learn, has begun a temporary ministry at *Moseley*, Birmingham, in succession to the brave veteran, the *Rev. C. J. Sneath*, who is resting for a while after his labours, but who will be ready to serve again when a fitting opportunity presents itself.

Mr. G. A. Peaston, a lay worker from Newcastle-on-Tyne, has been appointed minister at *Barnard Castle*. We do not look on such appointments with favour, but wish Mr. Peaston success, and hope he will vindicate the wisdom of his appointment.

The *Rev. F. Hankinson*, who was assistant to the *Rev. F. Freeston*, has accepted a call to *Kentish Town*, where we feel sure he will prove his solid worth by a successful ministry.

Resignations have taken place in *Halifax*, where the *Rev. F. Millson* retires after 34 years of fine and successful service, at the First Congreation at *Belfast*, where *Rev. D. Walmsley* lays down the charge which he took up in succession to the *Rev. A. Gordon*, Principal of the Home Missionary College, and at *King's Lynn*, where the *Rev. J. B. Morton Barnes* ceases his work to look out for a larger sphere.

Rev. Dr. Tudor Jones and *his wife* have had touching farewells at *Swansea*, and at *Essex Hall, London*, before entering upon their new life and work in *New Zealand*, where a great opening presents itself, and where this devoted

couple, full of ability and zeal, are sure to be leaders in a great cause of Religious Freedom and Progress. They take with them the good wishes of hosts of friends.

The *Rev. C. A. Ginever* has received a cordial welcome as he enters upon his ministry at *Dover*. His work will be arduous, but he will prove to be equal to the demands made upon him.

In the other centres of life throughout the country, the work steadily goes on. But the demand for qualified and earnest men is great. Our needs are great. There is a great harvest to be gathered, but more labourers are demanded.

The two *Colleges* have been holding their Annual Meetings, and both tell a tale of change, and hopefulness. *Oxford* is to lose its venerable *Principal, Dr. Drummond*, who will retire with the thanks and gratitude of numbers of good men whom he has taught and inspired, and he is to be succeeded by the *Rev. J. E. Carpenter*, whose fame is in all our churches, and who will prove equal to the great trust committed to his hands. A proposal to change the place of the Annual Meeting from *Manchester* to *Oxford* was properly withdrawn for further consideration. It would be a wrench if not a great mistake, to move the centre of the College-life from *Manchester*. The *Home Missionary College* tells the story of its removal from the *Memorial Hall* to its own noble buildings and grounds, the raising of over *£16,000* towards the *£20,000* it requires, and its determination to obtain the balance at an early day. It also re-elects *Mr. Coe* as its President, that he may see during the second year of his office the completion of the work on which he has set his heart. It also very wisely appoints the *Rev. Dr. Mellone* as one of its visitors, in succession to the *Rev. Dr. J. E. Odgers*. Both Colleges have hard work before them. They will work harmoniously together, and we shall look to them to give us a succession of good men and true to carry on the great work of our Free congregations.

Our friends at *Cambridge* are keeping the banner flying, and regular services are being conducted. They recommenced on January 21st, and will be continued during the term. At an early day we hope to see a permanent congregation in the city.

The Domestic Missions in London have had a good lift upwards at the gathering where *Miss Humphries* read her excellent paper "Among the Poor." The interest created by the paper will stir up new zeal on behalf of these valuable institutions.

It was with a keen sense of delight that we read in the *Inquirer* the other day an able article on *Dr. Sanday* and the *Fourth Gospel*, from the pen of our friend, *Rev. E. W. Lummis*. It excites hopes that his sojourn at *Davos* is renewing his life, and that we may soon have him among us once more in full and devoted work. His article stirs and quickens our hopes.

The movement in England to raise a fund to send a large body of our ministers to the International Conference in *Boston U.S.A.*, in 1907, is being warmly supported, and deserves the greatest encouragement. We hope it will prove thoroughly successful.

The *Rev. W. H. Hawkes* gives a most cheering account of the progress of our Congregation in and near *Liverpool*, and makes us feel that bright days are in store for our workers and fellow-worshippers there. Mr. Hawkes has a fine optimistic spirit, but he seems to move steadily on the firm ground of reality.

At *Upper Chapel, Sheffield*, our friends start the New Year with a New Liturgy, compiled by themselves under the lead of their minister, and they chronicle many developments among them, and accessions to their ranks. We hope many centres of activity among us can tell the same story of progress.

It has been wisely suggested—a suggestion made again and again, but never ill-timed, that when members of our congregations go from one town to another they should be provided with letters of introduction and commendation to the minister of the place to which they go. This would be a blessing to all concerned. Let our friends note and act on this suggestion.

Once again the question has arisen for discussion as to the use of an extended Lectionary in our congregations. The reading of other literatures than the Bible is much more common than is supposed, and progress is quietly being made in many directions. We do not limit the inspiration of God to any one age or nation, and we know that He speaks to the noblest souls of all times and lands.

We always have to lay our wreaths of sorrow and affection on the graves of those who are passing from us from day to day. Now we refer tenderly to the memories of *Miss Caroline Richmond*, of *Providence, U.S.A.*, a large-minded religious soul in sympathy and co-operation with our people in *America*, in *England*, and in *Hungary*; to the great Reformer and Patriot, *George Jacob Holyoake*, a man of keen clear thought, and pure life, who has left his mark as a fearless thinker, and a bold progressive, and will long be remembered as one of the most potent factors of the Nineteenth Century; to *Frederick Long*, of London, who did good work in many unobtrusive ways; to good *Abraham Sharp*, of *Bradford*, to the accomplished and erudite *Sir Robert Lloyd Paterson*, of Holywood; to the active worker, *John Jones*, of *Hindley*, and to the sweet and devoted soul, *Mrs. Alfred Gough*, of Birmingham, who in its latest days was an earnest worker in the Church of the Saviour, and to the close of her life a member of the *Old Meeting*. These noble souls have passed on in the great procession, and leave shining trackways along which we can travel to the Eternal World.

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